The Inquirer

THE UNITARIAN AND FREE CHRISTIAN WEEKLY • *Founded 1842*

REGISTERED AS A NEWSPAPER *No.* 6118 *Saturday, October* 10, 1959 *Price* 3½*d.*

TOLERATION NOT ENOUGH

DO WE HAVE RELIGIOUS FREEDOM?

By Ralph Greer

(Mr Greer is a member of the Vancouver Unitarian congregation. The following is taken from a sermon delivered by him in June.)

IN the year 1826 the official inquisition claimed its last victims, a Quaker and a Jew, who were respectively hanged and burned. In Protestant countries the practice of burning witches and heretics had been abandoned somewhat earlier, in the seventeenth century mainly. In the English-speaking world, most of the other legal penalties for eccentricity in religion have long since been removed, in fact in the United States religious tests for public office are barred by the constitution. There are still a few relics of the old days left, as for example the restriction of professorships of Hebrew at Oxford and Cambridge to divines of the Established Church. But this is a last ditch sort of thing, and I don't suppose the plight of non-conformist Hebrew scholars will spark any fiery debates in the House of Commons. For the most part then, we have religious freedom. Or so we let ourselves believe.

What do we mean when we speak of religious freedom? Well, we mean of course that everyone ought to be free to practice whatever religious observances and to hold whatever religious beliefs seem to him to be good and true, that there ought to be no legal or economic or social discrimination against anyone because of his religious affiliation or belief or observance. We might go further and say that if, as sometimes happens, a man's religious beliefs impel him or his church to attempt to convince every one else that his are the *only* true and good beliefs and practices, then no impediment other than the preservation of a reasonable privacy for others should be placed in his way. The whole-hearted recognition of these rights is what we mean when we speak of religious tolerance.

★

Nowhere in this, however, is there an implication that freedom of religion includes freedom from criticism, that tolerance of the beliefs of others carries with it an obligation to refrain from disturbing them. Yet this is precisely the way in which religious freedom is regarded by the majority of people on this continent. We are witnessing a sort of statistical and financial religious revival with a marked lack of spiritual substance to it. Churches everywhere in North America are growing, and at the same time religious statements, statements of religious ideas and ideals are becoming increasingly benevolent and inclusive and increasingly meaningless. The Bible seems almost to have been replaced as the source of religious inspiration by the Reader's Digest. I suggest that perhaps our religious freedom is more apparent than real, that it is smothered in a flood of soothing syrup, that most people are not really free to think about religion at all.

Now of course, as I said at the beginning, there are few laws in our part of the world restricting religious freedom, though attempts have been made in at least one part of Canada to use the law in this way. That is to say, there are no statutes. However, there are laws of another sort, extremely powerful laws, restricting freedom in religion. They are the laws of custom, enforced by social disapproval, what we sometimes describe as the laws of good taste, of good manners. I think we have allowed ourselves to get into the position of betraying our heritage of freedom in the name of tolerance, of abandoning the underlying assumption upon which freedom of religion and freedom of speech rests.

The attitude of a great multitude of us toward the examination and criticism of religious ideas is commonly summed up something like this: "The way I see it, it doesn't matter what a man's religion is as long as he believes in it". Now the person who says this doesn't really believe in anything at all, or he wouldn't be able to say it. What this statement means, if anything, is that it doesn't matter whether a man's beliefs are ridiculous or intelligent, whether they are shallow or profound, indeed whether they are true or false. All that matters is belief itself, as though there were some magic virtue in believing even a lie or an absurdity. We hear the same sort of thing in the political field. "Vote as you please, but please vote" again as though voting were a mystic rite with intrinsic value unrelated to the degree of intelligence and information of the voter. Beliefs, like votes, however, have consequences and the consequences of foolish beliefs can be as disastrous as the consequences of foolish votes. For example, it is clear that any effective plan for allevating the conditions of poverty and misery under which a majority of the people of the world live must include some measure of population control, yet the belief of millions that birth control is sinful makes even discussion of it in the United Nations or its agencies impossible.

★

I've been talking in rather general terms about conditions in our society. There are exceptions, of course, non-conformists who refuse to observe good manners and go about denouncing other people's religious ideas with considerable vigour in such publications as "Awake" and the "Vancouver Sun". At one time religious liberals were numbered among the outspoken critics of prevailing religious ideas and many of them landed in serious trouble as a result. Michael Servetus, for example, was burned at the stake for his intemperate and stubborn denunciation of the Trinitarian point of view. Priestley had his house burned and was forced to leave England for similar reasons.

Nowadays Unitarians and liberals generally have mellowed somewhat. We seem to be developing a live and let live attitude, content to enjoy our peculiar point of view and let others be comforted by their more conventional one. We can be stirred to speak up and to act for such causes as racial tolerance or international co-operation but when it comes to the beliefs, practices and attitudes, that usually are regarded as specifically religious, we expect to be let alone and to let others alone. I think we too may be betraying our heritage.

★

I suppose it would be rash and presumptuous to claim Voltaire as one of our spiritual ancestors, though he was a Unitarian in the literal theological sense, and he was certainly a religious liberal. But I'd like to quote a famous sentence of his, so famous that it is a liberal clinche. " I don't agree with a word you say," said Voltaire, " but I'll defend to the death your right to say it ". Liberals have always placed great emphasis on the second clause in this sentence, to which the first is generally considered to be subordinate ideologically if not grammatically. And it is of the utmost importance to defend the right of others to free speech, no matter how much we disagree with what they say. But I think it's about time we observed that Voltaire himself showed no such favouritism. He was not only a great advocate of free speech, he was also a great practitioner. " I don't agree with a word you say ", he declared with uncharacteristic mildness. On other occasions he used stronger language to say the same thing. In the eighteenth century world he saw much with which he disagreed, and many of his contemporaries found that to be disagreed with by Voltaire was a devastating experience.

So if I had a text, it would be this sentence of Voltaire's with special emphasis on the first half. I'd like to talk about religious controversy as an aspect of religious freedom, and the part that religious liberals might be expected to play in it.

★

Part of being a religious liberal is to have a suspicion that final truth has not yet been revealed, indeed a suspicion that revelation is not a very reliable method of arriving at any kind of truth, final or otherwise. But since final truth is not available, it follows that it is not at the moment available to us, so that we must stand ready to modify our beliefs in the light of new evidence and new insight. This is an attitude that makes for tolerance rather than enthusiasm for there is no support for enthusiasm better than a wholehearted and unshakable conviction that one is in possession of the whole truth and the only truth.

This being the case we tend to say : " Every man is entitled to his own opinion ". Indeed he is, but this is not the same thing as saying that every opinion has an equal probability of being true. Surely it is not intolerant to suggest that an opinion based on hearsay, prejudice or ancient authority is less likely to be true than one based on investigation, evidence, experiment and careful thought. A belief in freedom requires us to defend every man's right to express his opinion, even when his opinion is demonstrable nonsense, but it does not require us to refrain from pointing out that it is nonsence, and in some cases, dangerous nonsense.

The view that all opinions are equally valid is not tolerance, it is scepticism of the most destructive sort. It is merely another way of saying that all knowledge is illusion. It is relativism carried to the absolute degree, if this is not a contradiction.

Freedom, to be preserved, must be used. It is not enough simply to be in favour of free speech. We must also speak freely.

Invitation

Sir : I shall be grateful to any of your readers who will send me the names and addresses of undergraduates from our churches who are coming up to Oxford. They will be welcome at the services in Manchester College Chapel and to membership of the Society of Worshippers and the University Schweitzer Society, of which the Secretary is Mr. Ian Stewart, Manchester College, Oxford.

Oxford. Yours, L. A. Garrard

A LAYMAN'S NOTES

By a Lay Contributor

IT is just over twenty years since I came into the Unitarian movement, from Presbyterianism. I well remember that one of the decisive steps on that journey was the moment when it occurred to me that, instead of plodding upstairs every Friday to the periodical room in Manchester Central Library, to read the new *Inquirer*, it would be much simpler to persuade my local newsagent to deliver it to my digs in Chorlton-cum-Hardy. He took some persuading, I may say, but I won in the end. (In later years this was to become a familiar trial of strength with newsagents up and down the country, and I am glad to record that I have always won it—in the end.)

But only recently, when I learned that in this week's number we were to be celebrating our Editor's twenty years' span of office, did I realise that I must have become a regular reader almost at the moment when his editorship started. Being only a very junior contributor to these columns, I cannot say much as an " insider " about that important period (you can read about it elsewhere in this issue), but, speaking both as an old " outsider " and as a new " semi-insider ", I feel that we shall never truly know how much we all owe to Mr. Lee—for a brief moment his name can be mentioned !—for maintaining the life-line of our movement without a break for these twenty years.

If all he had done for us was simply to write the front editorial page every week, we ought to be grateful enough ; but to get the complete picture, we must imagine him, not only writing that unique front page, but at the same time continually coaxing and chivvying, forbearing and encouraging, waiting and wondering, telephoning and listening, sub-editing and re-writing . . . and *possibly* (though this is neither tautologous nor actually verified by my senses) eating, sleeping and relaxing. Don't ask me how he does it all ; I just can't tell you.

★

By a happy coincidence, there is another pleasing literary event to celebrate this week. Last Thursday, after a silence of five years (which was lamented, I know, by not a few readers of the *Inquirer*) there appeared on the bookstalls the first number of a new *John O'London's* ; and it is now to be published every Thursday (price 6d.). I have not yet seen the first issue, but I understand that the new publishers aim to recapture the spirit of the well-loved old *John O'London's* by reviving many of the familiar features of the previous paper, such as " Stories for All Moods ", " Letters to John Doe ", and the fascinating column of readers' Questions and Answers about books, authors, and elusive quotations. And in addition they hope to appeal to younger readers with articles on films, records and television programmes.

At a time when we seem to be reading all too often of the death of journals whose names have been household words, it is heartening to learn of the rebirth of an old friend. My impression of the old *John O'London's* (which flourished from 1919 to 1954) was that it was written by people who had the refreshing idea that reading books was *fun*, and who approached every new book, though not uncritically, yet with a compelling desire to enjoy it, and to pick out for comment and quotation the best of it and not the worst of it. After all, if you want adverse criticism, you can always get it from 'St-'st-'st and What's-his-name and also You-know-who. The task of filling up the blanks I'd rather leave to *you*.

If *John O'London's* thrives, as I'm sure we all hope it will, I wonder if publishers will be emboldened to try some other revivals. It would be nice to see the *Strand Magazine* again, wouldn't it ?

★

" There you are, sir," said the proprietor of our local shoe shop, handing me the parcel containing my new shoes. " As worn by the Reverend Finsbury," he went on, " and only the other week the Reverend Forsyth came in for a second pair of

that make". Now I am delighted to know that henceforward I am to be as well and economically shod as our Rector, the Reverend Michael Finsbury, and that my taste in footwear is endorsed by the Reverend Mr. Forsyth, minister of the Presbyterian Church. But I do hate to be reminded that this use of the style "the Rev. Jones' (which Fowler's *Modern English Usage* classifies under "Illiteracies") seems to be becoming more and more common in speech and in print. Even Lady Diana Cooper, who surely should know better, did it in her Memoirs last year; though I was glad to see that Raymond Mortimer, reviewing the book in the *Sunday Times*, did not let her get away with it.

After all, it is not difficult to get it right. If in doubt, nothing is shorter, simpler or more correct than just "Mr. Jones". But please, please, not "the Rev. Jones".

PERSONALIA

THE Rev. Arthur J. Long, M.A. (Unity Church, Bolton) has been appointed Tutor in Modern Unitarian Thought and in the Practical Work of the Ministry at the Unitarian College, Manchester. Mr. Long is to have a book published by the Lindsey Press, based on the articles which he has been contributing to *The Inquirer* under the title of "Faith and Understanding". He is also one of the contributors to a book to be published shortly entitled "Essays in Unitarian Theology", edited by the Rev. Kenneth Twinn, M.A. (Chowbent Chapel, Atherton).

Another new appointment at the Unitarian College is that of the Rev. C. H. Bartlett, B.A., of Stalybridge, to the tutorship in Psychology.

This month the Rev. Joyce Hazlehurst, M.A., B.D., begins her new ministry in Birmingham at the Waverley Road Church, Small Heath. Since 1953 she has been minister at the Horwich Unitarian Church near Bolton. She will be greatly missed in the Manchester area, where her personality and ability have made a deep impression on all who have come into contact with her. She will also be much missed at the Unitarian College. There, with her outstanding teaching ability, she made a most successful tutor to the probationary students and in general studies. She has also been the only woman member of the College Committee in recent years. Though her departure from the Manchester area has caused real regret, she leaves with many good wishes for her continued success in her new post.

★

Special services and meetings will be held in October in Liverpool in celebration of the Centenary of the Liverpool North End Domestic Mission Society. The history of the Mission Society has been written by the Rev. C. A. Piper, entitled "A Century of Service", it is issued at 5s. per copy and is obtainable from Mr. L. W. Gabriel of 58, Watford Road., Anfield, Liverpool 4.

At the age of 70 the Rev. C. A. Piper has made a remarkable return to the active ministry at the Hamilton Road Domestic Mission in Liverpool, and a no less remarkable recovery from nearly 4 years of severe arthritis after special treatment. Mr. Piper, who was one of the group of Pioneer Preachers under R. J. Campbell, has been in the active ministry since 1911, except for service during the First World War. He has had 7 ministerial appointments, finishing up at Kendal where he stayed for 5 years until forced to give up through ill-health. He returned to Liverpool where he had his medical treatment and now, after his recovery, he is minister again at the Hamilton Road Church, where he had already served 10 years, including the whole period of World War II. His many friends and colleagues, warmly and admiringly, wish him luck in this further extension of his labours.

At the annual meeting this summer of the Widows' Fund of Lancashire and Cheshire Mr. A. M. Hallam was made an honorary member of the Fund and presented with a V.H.F. radio set and pipes. In this way the ministers who are members of the Fund wished to mark Mr. Hallam's very long and devoted services to it. He has been actively concerned with the Fund's administration for 42 years, during 22 of which he has been its Treasurer—a highly responsible post in view of the Fund's importance to Unitarian ministers in Lancashire and Cheshire. Now aged 81, Mr. Hallam is a member of the Unitarian congregation at Marple in Cheshire. His successor as treasurer of the Widows' Fund is Mr. F. M. Jones, F.C.A., of the Unitarian Church at Monton, Eccles, who thus adds a further responsibility to his programme of Unitarian activities.

A member of a well-known Unitarian family, Mr. Byng Kenrick, has recently been awarded the honorary degree of Doctor of Laws by Birmingham University in recognition of his many years of public service, particularly to education. He is a member of the Church of the Messiah, Birmingham.

★

A recent preacher at Cross Street Chapel, Manchester, was Dr. A. D. Belden. A liberal Congregationalist minister, he is the well-known A.D.B. who writes for the Manchester Evening News.

Among ministers still active the record for length of service to one congregation probably goes to the Rev. E. Savell Hicks, who has been minister of the Unitarian Church, St. Stephen's Green, Dublin, since 1910. But the Rev. Walter M. Long must surely run him a close second, for he has been minister at the Bell Street Mission in London for 36 years. For the past 5 years he has also been minister at Richmond and during the whole of his ministerial service he has been very active in local government. His knowledge of municipal administration must be unrivalled in our Unitarian ministry though others, like himself, have worn the Mayor's chain of office.

A.B.D.

PRAYER FOR GENERAL ASSEMBLY SUNDAY

On this day let us remember before God that religious brotherhood of which we are a part.

For the integrity of our fathers who built this community of freedom with their own sufferings; for those who stood firm by their convictions, honest and straightforward in purpose, yet preserving tolerance and charity towards all men.

O God receive our thanks

For the greatheartedness of those who sought liberty for others not of their own faith; who strove for freedom of worship and organisation for men of all persuasions even when their endeavours were betrayed.

O God receive our thanks

For the upstanding virtue of those who founded the congregations of our brotherhood on the rock of self-reliance, seeking to promote true manhood and womanhood through the practice of communal independence in government.

O God receive our thanks

For the wide vision and sensitive spirits of those who brought us all into one fellowship and turned our eyes towards the prospect of a universal family in Thee.

O God receive our thanks

May we all, as we look towards another year in the life of our fellowship, now pledge ourselves to a deeper understanding and a more courageous propagation of those values of freedom, love and personality which are its strength.

As new decisions face us, as new intellectual effort is demanded, as new methods of work urge themselves upon us, teach us dear Lord, to look to Thee. Let us not be arrogant or selfish in our convictions, let us rather draw closer to one another and in this nearer communion seek Thy guidance and Thy will.

May our General Assembly and all our churches be blessed as they deserve to be blessed; and may we who serve them ask no blessing save that which is inherent in such service.

Amen.

TWENTY YEARS

RECOLLECTIONS

By the Editor

I WAS INVITED by the late Mr. George Armstrong, then Chairman of the *Inquirer* Board, to become editor of the *Inquirer*, in June, 1939, to take up the post in September. Although like a good many other people I guessed what was going to happen that late summer, I accepted. When it did happen Mr. Armstrong generously offered to release me from my obligation, but although my wife and I had been blissfully happy in Shrewsbury, we neither of us doubted that we should go forward with what we had accepted.

I had not a scrap of editorial experience. I had written by that time three books and a fair number of short stories and articles, but that was a very different matter from editing a paper. Owing to the troubles at the time, Leslie Belton, my predecessor (one of the able pre-war ministers who have died so untimely) could only give me the scratchiest notion of the technical side of an editor's job. Two hours in fact, as I have since calculated. And, as far as I can remember, I turned up cheerfully enough in our office near Fleet Street, in the first week in September, to begin my task. I can still recall the relieved look on Miss Amos' face, the secretary, when she brought me the page proofs of my first make-up with no desperate mistakes on them. I braced myself to face the sheets (as I have always had to brace myself to face any completed literary labours of mine) and I found that I had got through.

For the first month I travelled weekly from Shrewsbury to London, and then in October my wife and I came up to live permanently in London. We met with motor trouble on the way, arrived late in the black-out, for which we had made little provision, and were stopped and lectured by the police.

★

My first headache, for the first twelve months was copy. The unpaid writers of the *Inquirer* seemed to have other things to think about during war-time than writing for the paper. I had to think a great deal about filling the paper, but that was done, and we got along pretty well.

Then came Dunkirk, then the bombing, then all the difficulties of censorship and communication. But my first wonderful note of cheer came during that period. For some reason or other for about two weeks we were unable to get our copies through to Scotland. In those days through the McQuaker Fund we had a fair number of Scottish ministers as readers. They thought we were done for, and wonderful messages came through hoping we were not. I hardly thought we had done anything. In fact it was hard at times to think we were doing anything at all. But the messages came and I was able to rub my hands with thanks. The most moving messages of all came at that time from the U.S.A.

We more or less survived the first blitz intact, although we had to move our offices out to North London to our then printers at Southgate.

During that period of almost constant bombing for three months I remember particularly two things. I record them for interest.

My wife and I had made some sort of a shelter in our drawing room in North London where we were then living. We had a mattress on the floor and a heavy settee between ourselves and the windows. We sat on the mattress, leaned against the back of the settee, felt wonderfully secure, and read *Pepys's Diary* together. We stopped when there was a sinister drone. I recall the indignation of my wife one night at what she considered to be the cruelty of Pepys towards his wife!

★

The second is of a meeting of the General Purposes and Finance Committee of the General Assembly of Unitarian and Free Christian Churches. This took place in what was known as the glory hole of the old Essex Hall building. It was at the time of the threatened invasion, and although the *Inquirer* thought that the invasion would never take place (and gave reasons for this) the Committee thought they had better do something about it. They made provision for the financial support of ministers in over-run districts. Mr. Kemshall, at the time in Scarborough, was to receive help if the Germans came, and so was Mr. Denbigh Hilton at Hastings. So were other ministers in other parts. And in case London was over-run or destroyed arrangements were made for financial centres to be set up in different parts of the country, just to keep everything running, as it were.

The resolutions for these arrangements were passed—with the late Mr. Bibby in the chair (I think) whose home was at Brighton, and Mr. Ronald Jones on one side of him and Mortimer Rowe on the other—with as much emotion as if a £10 grant was being made for a boiler fund for a church in the remote wilds of Lancashire. The generals in their memoirs have thought that the civilian population under-rated the threat of the invasion. The General Purposes and Finance Committee of the General Assembly of Unitarian and Free Christian Churches did not, neither did a multitude of similar committees throughout the country. And the G.P. and F. made as much provision for what were in those days called eventualities as did the august War Council meeting in the underground shelter in Whitehall.

★

Yes, I faintly gasped at the calm of those beloved Unitarians, mildly doing their job, and not blinking an eyelid over it.

Like everyone else during the war the *Inquirer* improvised, scraped on from day to day, and as a weekly paper, never missed an issue. At one time there was no staff at all save the editor and his wife. Together they did everything save sending the paper out and printing it. Mercifully that didn't last long, there were usually eager hands to help. Yet with one thing and another it meant twelve-hour days, sometimes eighteen, for long periods at a stretch. There were periods of crisis. I recall Mr. Herbert Gimson, now the Chairman of the *Inquirer* Board, then our financial guardian, leaning back in his chair at a Board meeting, and saying we were bankrupt. During the winter of 1940-41 our sales slumped badly. I recall also that the declaration never had the slightest effect on me. I did not doubt for a moment that somehow the paper would come through.

★

The *Inquirer*! The weekly paper of a small religious community. In its one-hundred and seventeenth year. As an insider I never really cease to marvel at it. And as an insider I can on occasion be detached. It is a most difficult business for a small community to create something of a literary achievement every week. Yet that is what the Unitarian community does. To all intents a small religious society expresses its faith and discusses its affairs in a creative manner every week. Whatever the Unitarians think of this I know what outsiders do. Our paper, it can be said again in a detached manner, compares favourably with those of its kind, and yet with material resources more exiguous than most. It is maintained in all sorts of ways by a kind of life, and it is good for that kind of life that it should be maintained.

One way of life by which the paper is maintained is by the Board. It is difficult for me to write of this because I have to meet them again! The Board consists of eleven men and one lady who meet, in varying numbers, nearly once a month. They look after the affairs of the paper and discuss policy. The Editor has to record that never once during twenty years has this self-effacing group of men and one woman, with of course the natural changes, ever attempted to question the liberty of the Editor, and there have been plenty of reasons for doing so. The

Editor would like carefully to choose his words ; and may he be forgiven on the grounds of embarrassment for choosing the word noble. It will have to stand, for that is the impression which twenty years' relationship have had upon him.

The paper too has never been self-sufficient, and it is unlikely that it ever can become so. It has been supported by a Subvention Fund maintained by generous supporters. It is a way of life by which the paper has been maintained. It is doubtful if it ever can be altered, and those who have contributed to it so wonderfully often over decades, should know that their imaginative generosity has never failed to be understood.

★

What can be said by a man who has done this job for twenty years ? Whatever can be said must be thought of in connection with the paper and its purposes. I have reached the position of finding my faith deepening with the years. This I always longed for and I find it happening. And if young persons, of both sexes, should read this, they may be startled to know that this deepening faith means a reflection, among other things, on experiences known at seventeen years of age, and I am sure, much earlier. I disagree with Wordsworth, that great man, that we shed our trails of glory. We do not. We return to them, and they are more glorious on the return. And if any elderly person should read this and ask questions for themselves about deepening faith, then I must say that its existence has been found through experiences prosaically summed up by William James, " Well I can stick it out for another twenty-four hours ". I have found that at last the gates of wonder always open.

The philosopher who has most influenced me—if I dare say this—is Spinoza. And I am glad to say that it is still a toss-up whether he was an atheist or a God-intoxicated man. I come down strongly on the latter side. The profoundest religious aphorism known to me—outside the language and symbols of the Bible—is Spinoza's : " He who loves God cannot expect that God should love him in return ". It is one of the hard sayings that give up their truth in experience. And the experience of course is the discovery of extraordinary love.

I marvel more and more at the majestic wisdom of the Bible.

I am quite sure of the renaissance of the Unitarian movement, and of that I could write much.

There is one other person who has been an employee of the *Inquirer* for twenty years. She has been assistant editor, occasional secretary, proof reader, film critic and editor critic ! Without her there would not have been the twenty years. She is Mrs. Beryl Lee !

MESSAGES AND GREETINGS

FROM THE CHAIRMAN OF THE "INQUIRER" BOARD

Herbert Gimson

MY colleagues on the board of The Inquirer Publishing Co. Ltd. (whose sole function is the publication of *The Inquirer*) have asked me, as their Chairman, to write a short message for this issue, which commemorates 20 years of the Rev. E. G. Lee's great services as Editor of *The Inquirer*. He succeeded the late Rev. L. J. Belton in September, 1939, his editorship thus beginning at the same time as World War II. The situation obviously presented great difficulties and, perhaps, great opportunities to any editor, and especially to one who was undertaking a responsibility of this nature for the first time. I think it will be generally agreed that Mr. Lee surmounted the difficulties and seized the opportunities in a masterly way, and has consistently maintained the high standard, which he set himself on his appointment as editor. It was inevitable that the disruption of the country's economy and the general evacuation should adversely affect the circulation in the early days of the war, but the reduction was soon wiped out, and for the past 15 years the circulation has been consistently running at figures well in excess of those of the pre-war years. I am very happy to say that throughout the whole period of his editorship the relations between the editor and the directors have been most cordial, and it has been a great pleasure to me personally to work in close association with him. In conclusion may I express the hope that the past 20 years will be succeeded by many more years of progress and expansion of *The Inquirer* under its present editor.

FROM THE PRESIDENT OF THE GENERAL ASSEMBLY

Arthur W. Vallance

No Unitarian institution comes in for more criticism and abuse than our ancient and beloved weekly, *The Inquirer*. We criticise our ministers, our church buildings, our committees, our hymns, our tunes—all sorts of things, but we reserve our most violent censure for that absolutely indispensable institution *The Inquirer* : for what it prints, and what it fails to print ; finding its articles now too intellectual, now too colloquial.

And with the patience of Job and the persistence and invulnerability of Leviathan, its Editor bears it all, and continues to produce for us week by week, a journal that makes us think deeply, that challenges us to test new methods, that will never let us become complacent, and that keeps us abreast of many movements in our midst and in the world outside our churches, of which we must not remain ignorant.

Well done, *The Inquirer* ! And that means, well done, our Editor, through twenty years of war-time strain and peace-time problems—and which is worse, the Editor alone knows. Financial problems, printing disputes, all have been faced and conquered, and while over the years our movement has tended to shrink, *The Inquirer* has widened its appeal and increased circulation within and beyond our churches. We criticise most what we love the most, but we still pounce on *The Inquirer* when it is brought into the house ; and now we give three cheers for its editor, the Rev. E. G. Lee and his bonnie record of twenty years in the editorial chair. We are lucky that it has not worn him out, and we look forward to many more years of provocative editorship from his vigorous mind.

FROM THE SECRETARY OF THE GENERAL ASSEMBLY

John Kielty

The Rev. George Lee took over the Editorship of the *Inquirer* at the same time as Hitler invaded Poland, which means that no previous Editor faced the difficulties and problems which have confronted Mr. Lee in the intervening years. From bombing, bringing the destruction of his office, and ministering to a homeless congregation, to censorship and paper shortages, he has faced them all with a determination that has earned our sincere admiration. In addition, there has always been the need to try to make a penny do the work of a shilling, and that in a world of rising prices. Through it all he has given us a paper which has well maintained its reputation for scholarly and fearless expression of a free and liberal faith.

Mr. Lee has somehow found time to write novels and serious books as well as contribute to " A Free Religious Faith " and the new " Essays in Unitarian Theology ". He has served on the General Assembly Council and on several of its Departmental Committees, and played no small part in the deliberations of the Commission on the work of the Churches and in the raising of the £100,000 Fund. Thus, the denomination has every right to say a warm " Thank You " for twenty years of yeoman service in many fields as well as in the most onerous task of editing the oldest Nonconformist newspaper in the country.

FROM THE EDITOR OF THE "UNITARIAN"

Peter Godfrey

Twenty years ! One year of preparing a monthly magazine makes me marvel at the thought of the hard work and anxiety

involved, from the technical side alone, in producing over one thousand issues of a weekly paper. Congratulations to Editor Lee on this achievement.

But there has been more to the twenty years than this. It has been said that *The Unitarian* is to *The Inquirer* as the *Daily Sketch* is to the *Times*. Wherever this may put the *Unitarian* it is a well deserved compliment to *The Inquirer*.

Not only has an eight page weekly appeared regularly, but it has contained Editorials that have, and do, cast the searching light of a profound religious faith upon a wide vista of human affairs. Seldom, if ever, can this "Times of the Unitarian Movement" be said to have "sat upon the fence" in its Editorials. Gentle, but persistent, has been the effort over these twenty years to encourage all aspects of Unitarianism, especially its thinking and the life of its churches.

Perhaps we readers have never really acknowledged the debt we owe to E. G. Lee. While Chairman of a public meeting in September I used a sentence (alas, unacknowledged) from the Editorial in the previous week's *Inquirer*. It received the biggest cheer of the evening. That cheer was a cheer for E. G. Lee. We echo that cheer, and give our thanks for hard work, for good and stimulating thoughts, for a balanced weekly—for service, well done, for Unitarianism.

FROM THE EDITOR OF "FAITH AND FREEDOM"

Eric Shirvell Price

AS many of us have to wait for our obituary before there is any public appreciation of our life's work, this is an altogether golden opportunity to assure the Editor of *The Inquirer* that we hold him in the highest esteem for his labours in behalf of our free religious faith.

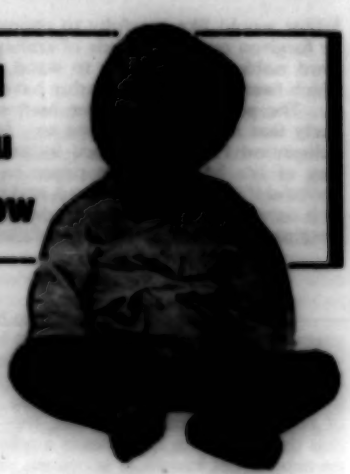
This is not the sort of testimonial given in the expectation that it will be used in seeking preferment! Indeed, he cannot be raised to any higher position than that which he has won for himself by the dedicated use of his gifts of penmanship, coupled with his acute preception of the underlying moral and religious issues of our day. His gifts have made him so eminently fitted to fill the role of Watchman for our movement in its relation to the contemporary world. Week by week social, political, economic, international, psychological and theological issues are subjected to the critical analysis of his highly sensitive judgment. Week by week we are enabled to read stimulating commentaries on the world of human events. If there is one institution which has kept us, as a movement, from becoming backward-looking and over-introverted, it is the *Inquirer* under the editorship of E. G. Lee.

There are memorable "Editorials" from the war years and since which rank with the best in the national press. These have deepened the convictions and warmed the hearts of ministers and laity alike. Long may they continue to come from the pen of the present editor!

Many of us must be aware that the editorship of a weekly journal must often seem a thankless responsibility, and not least so an independent weekly which must try to satisfy a public so diverse and individualistic as our own. As it is not the official organ of the General Assembly, the Editor can never shelter from criticism behind the anonymity of a higher authority. He alone carries on his shoulders responsibility for its continuing success, and in this he has won our admiration through twenty difficult years.

Those of us who are happy to count him a personal friend would not consider any tribute adequate which did not congratulate George Lee and his wife, Beryl, on winning their way back to good health in the past few years. We also congratulate the *Inquirer* Board on having found such a man to carry our banner so effectively to the world at large and to do so at such a high level of journalism. And finally, we cannot stop at congratulating ourselves on having a watchman who can read the signs of the times, provoke us to such hard thinking, and ever and anon, inspire us to fulfil our religious destiny as a community of free minds.

I'm a world problem you can help now



Hunger and sickness cannot wait for the world solutions refugees need. Someone must come to the rescue *quickly* to save the undernourished children and to rescue those who need help in places like Algeria and the Near East, Hong Kong and Korea. Will you send your special gift this World Refugee Year to help a refugee who would otherwise go without?

Please send now to: Inquirer Relief, Rowbotham Bank Ltd., Old Bank, High Street, Oxford.

SUGGESTIONS FOR PEOPLE OF GOODWILL

- ★ 10/- provides 40 good meals for orphans.
- ★ Make a special effort to raise funds which will enable us to re-settle a long-term refugee family in a new life.
- ★ 30/- will maintain a refugee apprentice in Austria for a week while he is learning to be self-supporting.

OXFORD COMMITTEE FOR FAMINE RELIEF

SUPPORTERS INCLUDE: *Rev. H. J. McLachlan, The Rev. Sidney Spencer, Rev. H. R. Mosley (Chairman).*

Manchester College Organ

SIR: My letter to the *Inquirer* of February 6th has met with such an excellent response that the Organ Renovation Fund now stands at £600 towards the required £700.

I have received a generous donation from the "Friends of the Colleges'" fund, a number of personal gifts of varying amounts, and one in memory of Percy Christopher and Jane Galloway. The Martineau Society and the Women's League, both in Oxford and other places, and the Lay Preachers' Association have raised funds for this purpose, and many people have contributed by means of their Chapel collections.

I wish to offer thanks to all those who have helped, both on behalf of the College and Congregation, as well as personally.

The work is not yet completed, but when it is, the organ will be restored to all its original glory, and will be even more beautiful.

It will be used officially for the first time on Sunday morning, October 11, and any friends who find it convenient to attend will be warmly welcomed.

Manchester College, Oxford. Yours, Harold Spicer

Invitation

SIR: On Wednesday, 7th October, a new term started at London University and the various colleges in London have already settled down to the winter term. London can be a very lonely place and the University of London Unitarian Society would therefore, through your columns, like to extend a warm welcome to all young Unitarians studying here. As however we have no special psychic powers, we need the co-operation of the students, their ministers, or their parents, to let us know their addresses so that we may send them the Society's programme.

13, *Cranmer Road, Edgware, Middlesex.* Yours, Eileen Kirby

Death

Barratt.—At Leamington, on 29th September, in her 87th year, Elizabeth Eady, widow of H. T. Barratt. Formerly associated with Huddersfield Unitarian Church.

THE CALENDAR OF THE CHURCHES

SUNDAY, OCTOBER 11, 1959

ABERDEEN, Unitarian Church, Skene Street, 11 and 6, Rev. BRUCE FINDLOW
ABERYSTWYTH, New Street, Meeting House, 11, Mr. D. C. RENDALL
ALTRINCHAM, Dunham Road Chapel, 11 and 6.30, Rev. A. W. VALLANCE
AINSWORTH, Unitarian Church, Knowsley Road, 11.15 and 3, Rev. B. GILL
ASTLEY, Unitarian Chapel, Manchester Road, 6.30, Supply
BATH, Trim Street Chapel, Unitarian, 11, Rev. S. SPENCER
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. AGNEW
BELFAST, First Church, Rosemary Street, 11.30 and 6.30, Dr. H. J. McLACHLAN
BIDDLES GREEN (nr. Sevenoaks), Unitarian Church, 11, Rev. W. WADDINGTON
BILLINGSHURST, Free Church, High Street, 11, Mrs. E. SAVAGE
BIRKENHEAD, Unitarian Church, Borough Road, 6.30 (October 18), Rev. MAURICE JOHNSON
BIRMINGHAM, Church of Messiah, Broad Street, 11 and 6.30, Rev. GORDON STUART
BIRMINGHAM, Waverley Road, Church and Hurst Street Mission, Small Heath, 6.30, Mr. J. H. EVANS
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Mr. E. A. WEST
BLACKPOOL, South Shore, Lytham Road, 11 and 6.30, Mr. FRANK LOWE
BOLTON, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. F. SHERVELL PRICE
BOLTON, Unity Church, Deane Road, 10.30 and 6.30, Rev. ARTHUR J. LONG
BOLTON, Walmsley, 3.15, and Halliwell Road, 6.30, Rev. KENNETH WRIGHT
BOSTON (LINCS.) Unitarian Chapel, Spain Lane, 6.30, Rev. HENRY HALL
BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. LAWRENCE REDFERN
BRADFORD, Broadway Avenue, 3.15, Supply
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. FRANK A. BULLOCK
BRIDGWATER, Christ Church, Dampier Street, 3, Sunday School, 6.30, Rev. WM. MILLAR
BRIDPORT, Unitarian Chapel, 11, Rev. G. RANDALL JONES
BRIGHTON, Christ Church, Unitarian, New Road, 11 and 6.30, Rev. JOHN ROWLAND
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. A. H. BIRTLES
BRISTOL, Oakfield Road, 11, Rev. A. H. BIRTLES, 6.30, Mr. R. L. NICHOLSON
BURY, Bank Street, 11 and 6.30, Rev. F. M. RYDE
CAMBRIDGE, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. STEWART CARTER
CARDIFF, The West Grove Unitarian Church, 3.30, Rev. ROY JOHN, 6.30, Mr. LESLIE THOMAS
CHATHAM, The Church of the Great Companions, Hammond Hill, 3, Mr. JOHN PICKERING
CHELTENHAM, Bayshill Unitarian Church, Royal Well, 11, Sunday School, 6.30, Rev. JOHN M. QUIRK
CHESTER, Matthew Henry's Chapel, Trinity Street, 11, Rev. E. H. SHAW, 6.30, Supply
CHESTERFIELD, Elder Yard Church, 10.45 and 6.30, Supply
CHIPPENHAM CHAPEL, Atherton, 10.45 and 6.30, Rev. KENNETH TWINN
COVENTRY, Great Meeting House, Holyhead Road, 11 and 6.30, Rev. E. H. MORRIS
CROYDON, Free Christian Church, Beech Street, 6.30, Supply
CRUWYSENE, Unitarian Church, Hermitage Street 11 and 6.30, Mrs. M. R. DICKIN
CROYDON, Free Christian Church, Wellesley Road, 11, Rev. J. P. CHALK
DENTON, Wilton Street Chapel, 11, Children's Service, 6.30, Rev. F. COTTER
DERBY, Friar Gate, Unitarian Chapel, 6.30, Supply
DITCHLING, Old Meeting House, 10.45, Rev. BASIL VINEY
DONCASTER, Free Christian Church, Hall Gate, 11, Mr. T. H. JONES, 6.30, Rev. HORACE BACON
DOVER, Adrian Street, Unitarian Church, 11, Sunday School, 6.30, Rev. Philip C. WHITEMAN
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. SAVELL HICKS
DUDLEY, Old Meeting House, Wolverhampton Street, 11 and 6.30, Rev. NORMAN KIRKHAM
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. S. P. WHITEHORN
DUNDEE, Unitarian Church, 11, Communion Road, 11, Supply
EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. TAVENER
ELSTREE, George's Chapel, South Street, 6.30, Rev. Dr. P. D. MEYER-KELLOHL
GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. J. HARRY SMITH
GLASGOW, St. Vincent Street, Unitarian Church, 11, Supply
GLOSSOP, Pritchett Street, 2, Sunday School, 10.45 and 6.30, Rev. W. H. CORDELL
GLOUCESTER, Barton Street, 3, Rev. JAMES M. QUIRK
GORLESTON, Ward Street Church, 11.15, Rev. JOHN KELLY
HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. G. J. PRICE
HALIFAX, Northgate End, 10.45, Rev. FRANK WALKER
HARTFORD Free Christian Church, South Terrace, 11, Supply, 6.30, Rev. DENNIS HILTON
HENCKLEY, Great Meeting, Baines Lane, 11 and 6, Rev. E. A. DAVIES
HORSHAM, Worthing Road, 11, Rev. J. MARTIN HALL
HUDDERSFIELD, Fitzwilliam Street, 6, Rev. FRANK WALKER
HULL, Park Street Church (Unitarian), 6.30, Rev. ERNEST PUGH
KENDAL, Market Place, Unitarian Chapel, 6.30, Rev. T. M. WORDLE
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. F. J. HARRIS
KNUTSFORD, Brook Street Chapel, 11 and 6.30, Rev. ALBERT SMITH
LANCASTER, St. Nicholas Street Church, 6.30, Supply
LEEDS, Mill Hill Chapel, City Square, 10.45 Rev. R. L. GOLLAND, 6.30, Rev. J. HOLMES
LEICESTER, Narborough Road, 11, Junior Church, 6.30, Mr. C. V. WALTON
LEICESTER, The Great Meeting, East Bond Street, 11 and 6.30, Rev. LEONARD MASON
LEWES, Westgate Chapel, 11, Rev. DENDRIC HILTON
LINCOLN, High Street, Unitarian Chapel, 6.30, Rev. H. W. KENDALL
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Dr. P. N. TINDALL
LIVERPOOL, Hardle Free Church, 11, Rev. C. A. POPE
LIVERPOOL, Domestic Mission, Mill Street, 6.30, Rev. J. KEIR MURRAY
LIVERPOOL, Gateacre Chapel, 11 and 6.30, Rev. S. BUTLER
LIVERPOOL, Hamilton Road, Fraxton, 3, Sunday School, 6.30, Rev. A. W. VALLANCE
LIVERPOOL, Hope Street, 6.30, Supply
LIVERPOOL, Ullet Road, 11 and 6.30, Rev. E. B. SMART
LONDON, Bell Street, Edgware Road, 6, Rev. WALTER M. LOYD
LONDON, Brickfields Mission and Stamford Street Chapel, 6.30, Mr. JOHN WILSON
LONDON, Brixton, Effra Road, 11, Rev. E. G. LEE
LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30, Rev. GRAHAM SWEET
LONDON, Forest Gate, Upton Lane, 6.30, Dr. DOROTHY TARRANT
LONDON, Golders Green, Hoop Lane, 11 and 6.30, Rev. K. C. TREACHER
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Rev. R. E. GERRARD
LONDON, Hampstead, Rosslyn Hill, 11, Rev. DONALD P. MAW
LONDON, Highgate Hill, Unitarian Church, 11, Rev. DURSLEY RICHARDS
LONDON, Hoxton, High Road, 11, Rev. T. E. DALTON, 11 and 6.30, Rev. T. E. DALTON
LONDON, Islington, Upper Street, 7, Rev. A. V. FOX
LONDON, Kilburn Unitarian Christian Church, Quex Road, 11, Rev. A. V. FOX
LONDON, Lewisham Unitarian Church, High Street, 11, Dr. JAMES GIBBINS
LONDON, Leytonstone, Lea Bridge Road, Kearsley Green, 6.30, Rev. DURSLEY RICHARDS
LONDON, Mansford Street Church, Bethnal Green, 6.30, Mr. J. NICHOLSON
LONDON, Richmond, Free Church, Ormond Road, 11, Rev. WALTER M. LOYD
LONDON, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Rev. A. PEARCE
LONDON, Wandsworth Unitarian Church, East Hill, 11, Rev. ARTHUR PEACOCK (also 6.30, 1st Sunday in the month)
LONDON, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6, Rev. T. L. JONES
LONDON, Wood Green, Unity Church, Newnham Road, 6.30, Miss L. M. HORSCOOD
LYTHAM ST. ANNES (Ansdell), Channing Road, 11, Rev. E. W. DRAKIN
MACCLESFIELD, King Edward Street, 10.45 and 6.30, Mr. PETER JONES
MADSTONE, Unitarian Church, Market Buildings, 6.30, Mrs. MURIEL HILTON
MANCHESTER, Blackley, Unitarian Church, Chapel Lane, 6.30, Rev. DAVID C. DEEL
MANCHESTER, Cross Street Chapel, 10.45, Mr. K. SAXTON, 6.30, Rev. T. W. ROBERTS
MANCHESTER, Failsworth, Deb Lane Chapel, 10.45 and 6.30, Pastor D. MILLS
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. MAURICE BONNER
MANCHESTER, Monton Church, Eccles, 10.45 and 6.30, Rev. W. H. WARLIND
MANCHESTER, Pendleton Unitarian Cross Lane, 6.30, Supply
MANCHESTER, Platt Chapel, Rusholme, 6.30, Supply
MANCHESTER, Renshaw Street Mission, 6.30, Rev. B. L. HOPKIN
MANCHESTER, Stand Chapel, Whitefield (October 15) 10.45 and 6.30, Rev. SYDNEY H. KNIGHT
MANCHESTER, Wilbraham Road, Chorlton-cum-Hardy, 11, Mr. PHILIP M. BROWN
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Supply
MANSFIELD, Old Meeting House 10.45 and 6.30, Rev. KENNETH SHERRATT
MARPLE, Unitarian Hall, 31, Stockport Road, 11 each Sunday
MEXBOROUGH, Free Christian Church, 6.30, Supply
MIDDLETON, Old Road Chapel, 3.15, Rev. DAVID C. DEEL
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. JOHN STORER
NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 10.30 and 6, Rev. JOHN MATHER
NORTHAMPTON, Kettering Road Church, 6.30, Rev. C. SIMPSON
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. KENNEDY
NOTTINGHAM, High Pavement Chapel, 10.45, Rev. C. GORDON BOLAM, 6.30, Mr. BERNARD PLATT
OLDBURY, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. HAROLD A. GOBY
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. NUTTALL
OXFORD, Manchester College Chapel, 11.30, The Rev. THE PRINCIPAL
PADIHAM, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Rev. L. HALLWORTH
PARK LANE CHAPEL, near Wigan, 11 and 6.30, Rev. GORDON L. CLARKE
PLYMOUTH, Unitarian Church, Notte Street, 11 and 6.30, Supply
POOLE, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Rev. J. W. DUMBLE
PORTSMOUTH, John Pounds Memorial Church, High Street, 11, Junior Church, 6.30, Rev. JOHN STURGES
PRESTON, Unitarian Chapel, Church Street, 6.30, Rev. E. DRAKIN
RINGWOOD, Hants, The Meeting House, 6.30, Rev. FRANCIS TERRY
RIVINGTON CHAPEL, nr. Horwich, Lancs, 3, Rev. R. I. PRITCHARD
ROCHDALE, Blackwater Street, 10.30 and 6, Rev. JOHN GILL
ROTHERHAM, Church of our Father, 10.45 and 6.30, Rev. E. PHILLIPS
SALE, Atkinson Road, 11, Supply
SCARBOROUGH, Unitarian Church, Westborough, 6.30, Rev. G. W. PARKINSON
SHEFFIELD (Attercliffe), 6.30, Mr. T. H. JONES
SHEFFIELD, Fulwood Old Chapel, 11, Rev. F. SOKELL
SHEFFIELD, Unity Church, Crookesmoor Road, 11, Mr. D. WEBSTER, 6.30, Mr. W. F. BROOKS
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. STANLEY WHITBY
SHREWSBURY, High Street, Unitarian, 11 and 6.30, Rev. F. D. DAVIES
SIDMOUTH, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. H. WHITAKER
SOUTHAMPTON, Church of the Saviour, London Road, 6.30, Rev. H. CRABTREE
SOUTHEND-ON-SEA, Darnley Road, 6.30, Mr. R. H. CORRICK
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. T. J. JONES
STOCKPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. J. R. BLACKBURN
ST. HELENS, Corporation Street, 6.30, Supply
STOCKTON-ON-TEES, Wellington Street 6.30, Rev. A. D. WILLIAMS (also 11, Second Sunday in the month)
STOCKSBRIDGE, Presbyterian Unitarian Chapel, 11, Rev. C. SIMPSON
SWANSEA, Unitarian Church, High Street, 6.30, Rev. L. BAKER SHORT (also 11, First Sunday in the month)
SWANSEA, Pentrard Free Christian Meeting House, 11, Rev. L. BAKER SHORT
SWINTON, Swinton Hall Road, 6.30, Rev. P. B. GODFREY
TAUNTON, Mary St. Chapel, 11, Rev. WM. MILLAR
TENTERDEN, Old Meeting House, Ashford Road, 6.30, Rev. G. KERRY
TORRINGTON, Unitarian Church, 10.45 and 6, Rev. ALEC L. FYSHUN
TORQUAY, Unity Church, Monyerlee Road, 11, Rev. CHARLES EASTON
TROWBRIDGE, Cowgate Unitarian Church, 6, Rev. S. SPENCER
WARRINGTON, Cairo Street, 10.30 and 6.30, Rev. ERIC WILD
WATFORD, Friends' House, Church Road (by permission), 7.30 (Last Sunday in the month)
WALLASEY, Memorial Church, Manor Road, 11, Supply, 6.30, Rev. ETHEL SHAW
WALSALL, Unitarian Free Church, Stafford Street, 11, Rev. R. J. WILLIAMSON, 2.30, Sunday School
WEST BROMWICH, Lodge Road, 11, Children's Church, 6.30, Rev. R. J. WILLIAMSON
WEST KIRBY, Brookfield Gardens, 11, Rev. MAURICE JOHNSON (also 6.30, First Sunday in the month)
WHITBY, Flowergate, 2.30, Rev. G. W. PARKINSON
WILMSLOW, Dean Row, 10.45, and STYAL, 6.30, Rev. A. B. DOWDING
YORK, St. Saviourgate Chapel, 6.30 Mr. J. WALKER

THE NATIONAL UNITARIAN FELLOWSHIP provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., Essex Hall, 1-6 Essex Street, Strand, London, W.C.2.

AUSTRALIA

ADELAIDE, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. COLIN GIBSON
MELBOURNE, Unitarian Church, Cathedral Place, C.2; Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m. second Sunday in each month, Evening 7 p.m. Rev. V. JAMES
PERTH, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. FEATHERSTONE, 132 Duke Street, Scarborough, West Australia
SYDNEY, New South Wales, Unitarian Church, 15 Francis Street (off College St.) 7.15, Rev. D. W. ERMERSON, Manse Telephone LX 5321
UNITARIAN FELLOWSHIP OF AUSTRALIA, 1 Grote Alley, Melbourne, C.1. Minister: Rev. W. BOTTOMLEY. Meetings as advertised.
SHEPARD COMMUNITY CHURCH, Austin Road, Seaford (Vic.). S.S. weekly at 2.15 p.m. Public Worship, fortnightly, 3.15 p.m. Minister: Rev. W. BOTTOMLEY

CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West and Simpson Street, 11, Rev. ANGUS CAMERON
TORONTO, First Unitarian Church, 175 St. Clair Avenue West 11, Supply
VANCOUVER, B.C., Unitarian Church of Vancouver, 1550 Tenth Avenue West, 11, Rev. A. P. HEWITT

NEW ZEALAND

AUCKLAND, Unitarian Church, Ponsonby Road, 11 and 7, Mr. M. J. WILLIS
WELLINGTON, Service suspended—Enquiries—Mrs. WHYTE, Tel. 61-272

SOUTH AFRICA

CAPE TOWN, Hout Street, 11, Sunday School: 7, Service, Rev. MAURICE C. RAYNER

THE LINDSEY PRESS

Unitarianism

Some Questions Answered

6d. each (by post 8d.)

This booklet, prepared by the Rev. A. B. Downing, should prove invaluable for your propagandist work. Send for terms for quantities to Congregations.

Also available :

WHAT UNITARIANS BELIEVE by D. Tarrant, M.A., Ph.D.

THE STORY OF UNITARIANISM by Raymond V. Holt, M.A., B.Litt.

I'm NOT RELIGIOUS — But by Arthur Peacock.

A RATIONAL RELIGION by John Rowland.

all at sixpence each (by post 8d.)

THE LINDSEY PRESS

1/6, Essex Street, Strand, London, W.C.2

ADVERTISEMENT RATES

Births, Marriages, Deaths, Changes of Address 2 lines, 6s. 0d. minimum. Each additional line, 2s. 6d.

Miscellaneous — Prepaid 4d. per word, minimum 8s.

W. Heffer & Sons Publishing Organisation Limited, Kingsgate House, 115, Hills Road, London, W.C.1

Telephone : CHAncery 8732

Display Rates on Application Special Terms for a Series

Holiday Accomodation

ENJOY A LATE HOLIDAY. Book now for October/November at Normanhurst, the small, comfortable and friendly Private Hotel in South Coast resort noted for its fine and mild climate. From 7½ gns. twin beds and 7 gns. single, including full board, early tea, fresh fruit, gratuities, etc. H. & C. Slumberlands. Two comfortable Lounges. Best position on Promenade, facing full South. Write for illustrated brochure. Recommended by readers. NORMANHURST, Sea-Front, St. Leonards, Sussex. 'Phone : Hastings 4784.

THE INQUIRER

All letters and manuscripts for the Editor must reach the Office not later than Monday morning for publication the same week. All communications must be accompanied by the name and address of the sender.

Subscription Rates : £1 3s. 10d. per annum (post free).

Those having any difficulty in obtaining copies of the paper should communicate direct with the publisher.

Address : 14 Gordon Square, London, W.C.1.
TEL.: EUS. 7334 Editorial : EUS. 2932

UNITARIAN CHAPEL, LYE

£450 urgently needed to complete extensive building repairs and redecorations.

Scheme fully approved by the General Assembly and the Midland Union.

Donations gladly received and gratefully acknowledged by :— Miss G. Green, 30, Vicarage Road, Lye, Worcs., or Mrs. A. Gardener, 15, Chapel Street, Lye, Worcs.

MABEL EYLES AND PARTNERS
for
FIRST CLASS DUPLICATING
Typing, Translating
Private Lessons (Shorthand, Typing, English, French)
10 Beaconsfield Road, Friern Barnet, N.11
(ENT 3324)

LIVERPOOL NORTHEND DOMESTIC MISSION SOCIETY

CENTENARY CELEBRATIONS

At the Free Christian Church, Unitarian, and Domestic Mission, Hamilton Road, Liverpool 5.

Sunday, 11th October. 6.30 p.m.
Preacher : Rev. A. Vallance, B.A., President of the General Assembly.

Wednesday, 14th October. 7.45 p.m.
Public Meeting
Chairman : Sir Bertram Chrimes, C.B.E., J.P.
Speaker : Rev. Lawrence Redfern, M.A., B.D.

Sunday, 18th October. 6.30 p.m.
Preacher : Rev. C. A. Piper
The Lord Mayor of Liverpool, Alderman H. B. Besley, C.B.E. will attend.

The History of the Mission Society's First Hundred Years, entitled " A Century of Service " by the Rev. C. A. Piper, can be obtained at the Book Room, Essex Hall, Essex Street, London, W.C.2. Price 5s.

Birth

WOOD. On September 22, 1959, to Margaret Olga, wife of Dr. F. B. G. Wood, of Sheffield, a daughter.

The

HIBBERT JOURNAL

A Quarterly Review of Religion, Theology and Philosophy
Edited by L. A. GARRARD, B.D., M.A.

List of Contents — October, 1959

Sir Julian Huxley, " Darwin and the Idea of Evolution "

Prof. G. Delvecchio, " Law, Society and Solitude "

A. N. Marlow, " Zen Buddhism "

Dr. R. J. Zwi Werblowsky, " The Role of Comparative Religion in Promoting Mutual Understanding "

Rev. B. M. G. Reardon, " Martin Werner and The Problem of Historical Christianity "

Canon C. D. Armstrong, " History in Pauline Thought "

Annual Subscription 17s. 6d. post free. Single copies 5s. net. A free specimen copy of a back number will be sent on request

GEORGE ALLEN & UNWIN LTD
40 MUSEUM STREET, LONDON, W.C.1.

Printed by SOUTH ESSEX RECORDERS Ltd., High Road, Ilford, Essex, and Published by THE INQUIRER PUBLISHING Co., Ltd., at the Temporary Office, 14 Gordon Square W.C.1.—Manchester (Wholesale JOHN HEYWOOD, Deansgate, Saturday, October 10, 1959